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The structure of the heart or any detail of the organism cannot end with its physical description and be useful but must further enter into human relationships which compasses all nature - not just our nature. It enters into man's recognition of aliveness and his care of that aliveness, and goes with the consideration for the relatedness of life in general.

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Every study, whatever the theme it has,

deals with life in general which specifically consists of ourselves whose intelligence molds the formation of our attitude to everything, molds either on a restricted scale or broadly, depending upon how mature or universally the intelligence has grown.

(1) to become  
nearer  
knowing and

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Before being affected and held by a fact, we should not disdain the effect of knowing it upon ourselves. Let its covered root be seen but unconditionally before we give ourselves over to its outgrowths of appearances. The mind does not gain in reason merely by admitting statements to memory, nor by re-issuing them without seeking the broadest application which makes thought an observing rather than a collecting and dispelling of terminations.

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the structures  
discovered.

And another example: In studying the structure and operation of the heart, one doesn't begin merely by ~~presenting the heart~~, proceeding then to dissect it and to ~~take it apart~~. One <sup>speaking of its physiological functions</sup> <sup>at first organs referring to its functions</sup> <sup>functioning</sup> shows it ~~beating~~ and alive in all phases of organic existence and in its various states of individuality (specialization) from the most elementary organism to where there is ~~but~~ <sup>only</sup> an enlargement of a blood vessel ~~which becomes~~ a single chamber, to the most specialized and evolved. In these various states of relationship, ~~each has~~ <sup>the heart structure</sup> its identity and relationship <sup>not</sup> to itself and its <sup>in</sup> ~~or excesses~~ <sup>more</sup> upgrowth, from the ~~protozoa~~ to the ~~metazoa~~ of the human plane or strata of evolution.

Refer also to these various states of relationships of life, <sup>organism</sup> each with its identity, its ~~classification~~ <sup>its</sup> as well as its connection with all other organisms from the protozoa to the human plane of evolution.

In this knowledge, it becomes clear that the streaming of the protoplasm in the animal is that in man corresponds to the heart in

The streaming of protoplasm is then what in man is the heart and in the insect is the ~~heart~~ <sup>blood sinus</sup>. Give the general idea of heart, before proceeding <sup>of its circulatory function</sup> ~~dissect + to~~ <sup>and before</sup> to study its details and to dissect it. Before proceeding with the specialized study of the mammalian heart, before dissecting it, before going into the various phases of muscular contraction and nervous conductivity, show ~~this~~ <sup>the</sup> heart as <sup>an</sup> organ functioning in the environment of the entire human instrument.

Show it also as an organ of psychological import - that it is not only physical but psychological as well. <sup>(A)</sup> To page 22

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For a concluding example of how to teach universally, we may consider the facts of social etiquette of which of much is made in school. These facts would be taught universally by not making them too important unless, of course, one wants to become a butler or a snob. But for others <sup>that</sup> to make their lives depend upon the correct memory of rules of etiquette <sup>only</sup> shows <sup>indeed</sup> how little of true culture they have.

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a

One may prepare the child in etiquette but first he must be helped to acquire stamina of character. The behavior of etiquette is very desirable so long as it ~~it is done~~ <sup>yes</sup> done with intelligence and feeling in which case it is no longer just a pose.

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B

etiquette alone should take the first place in the child's education. It is better to insist on a culture which secures the feeling of mutual respect, which makes intimacy possible without shallowness or contempt, than to insist upon outward demonstrations of free-froo.

Etiquette is good <sup>when</sup> if it is a genuinely  
~~and goes~~ felt ceremony going with gentle living.

Then it is a very fine thing whereas if it only substitutes an artificial social setting <sup>behavior</sup> for genuine social feeling, the ceremony amounts only to posturing. It is the same with church etiquette. The ceremonials of <sup>responses</sup> religion, done with genuine feeling, is very <sup>very are</sup> beautiful. But when it is only a show, <sup>they</sup> it becomes harmful not only to those who <sup>observes new</sup> follow it but to those who insist upon <sup>long</sup> its observance. For it does not take such people long to change from gentle behavior to a reaching out for each other's throats.

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d

As for those who feel such extreme embarrassment at seeing a knife or fork misplaced or a candle placed at the wrong end of the altar that they feel they would die of shame, in that case let them do away with themselves. The world would be much better off without them.

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In the correction of false attitudes which exist not only in so-called polite society but in the lower spheres of manners. For we find false attitudes in every class, in every strata of society, among the wealthy and the poor, the cultured and untutored, the intellectual and illiterate.

What, in other words, is the heart? Does the student readily know his heart much better when he examines the chambers of the ox heart? Indeed, his heart is very like the heart of the ox, and yet the visual experience he has is not quite the experience he has had of his own heart. And he knows his heart not only because he has sometimes counted its beat and is aware that exercise induces its rate of pulsation to increase. He knows his heart because he has had feelings and these he has located in his heart. Sometimes he has been light-hearted; at other times depressed and ~~of a heavy heart~~. He has been heart-sick and again heart-eased. Sympathy ~~presently~~ has warmed his heart. He has ~~seen~~ <sup>held</sup> heart-rending events. Sometimes he has even been heart-broken. And always he seeks to be of a whole heart.

These are not, as we might suppose, ancient errors preserved in language. Again, the heart is an organ which responds to feeling, just as much as is the eye ~~when it weeps~~. And if the heart is to be taught with its largest meaning, this functions can certainly not be overlooked.

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Not used —  
your own

To offer a pictorialization of nervous impulses and of mechanical circuits and then to ~~conclude~~ say that this is all of the psychological functioning of the heart is just as unreal as ~~the~~ pictorialization which describes atoms as beads, as planetary systems, as color and form. Yet we will give the student just such a picture.

<sup>as</sup> The result is that all he goes away with is that picture without having the first-hand experience of emotion to which the heart is linked with more realism than a dead and basically unreal draft stopping at a description and enumeration of its bio-physical processes. First comes the essential, the personally experienced, the inclusive, and then the learning of the mechanical proceeded with greater facility.

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b

The heart has always to be shown in its wider range of action <sup>this is done</sup> which we do by showing that not only is it <sup>not only</sup> a pulsating mechanism but an emotional responder as well. Every part of the human organism is not merely mechanical but also psychological. Though it exhibits ~~mechanically~~ <sup>mechanical mechanism from</sup> explicable behavior, it has also psychological functions as well. The heart is not only muscle and nerve but is a great factor of sensation. And because it is this, it shares in consciousness. We see this in the fact that its sensation, its feeling, can be cognized realistically in personal experience which is more than any detailed description of nerve apparatus and function could possibly give.

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